

Advice to young men.

By

Dr. J. T. Scholl.

July, 1876,

Ozaukee, Wis.

The setting in of puberty determines the commencement of youth. The adolescent becomes a youth. The approach of puberty in the boy is marked by an expansion of the frame-work of his body, and by the completion of his sexuality. At this period three vices beset the path of the young man. The first is LICENTIOUSNESS, the second is INTEMPERANCE, and the third is IGNORANCE or INEFFICIENCY. At first we will elucidate licentiousness. Licentiousness is a subject very much neglected by the pulpit, and not spoken of by the moralists on account of the delicacy of the subject; thus what a youth learns about this hydroheaded monster is generally from bad company or from the promptings of nature herself. In order to avoid evils it is absolutely necessary that the evils should be known. Ignorance at this age may lead to perdition, while knowledge is the only safeguard.

The Sexuality of a man, what it is. In nature inferior grades of productions are treated to a new expansion somewhat as a second story, or as the biennial plant is treated to flower-stalk the second year, just so in youth sexuality is superadded and built upon the structure of the body. This superaddition when fully completed, which is about the 25th year, makes man in all his nobility as a creature. Look at the unsexed man or the eunuch! his voice is still that of a boy, and his character is that of effeminacy. Look at the animal kingdom and compare the Stallion with the yelding! The stallion with his great physical stamina, proud and lofty bearing and indomitable courage, is by far the

superior of the yelding whose frame is less developed, his courage subdued, and his mien humbled. Just so it is with man, full sexuality will make him noble and great, while an aborted sexuality, brought about by early marriage or sinful indulgences, will make man a spiritless, ugly, useless loafer, or a fit subject for the madhouse and the quack to practice his impositions on, and keep him in poverty. An unsexed man can never be rich, he has no energy to strive, nor can he be learned for the same reason. An unsexed man carries always a sour face, his voice is whinny, he is a hypochondriac and you are glad to be rid of him. (P. K.) All because his mental sexuality is gone.

The first danger of a young man sacrificing his manhood, greatness, nobility, prospects, and health is marrying too young. In order to avoid this it is best for a young man not to court the company of girls until old enough and in circumstances sufficiently affluent to get married. Getting married in poverty is like putting a rope around your neck, you will have to be a drudge for the remainder of your life, or possibly you may while in despair become a debased drunkard. The time of your youth from 16 to 25 is best employed in acquiring knowledge, so that after you have come to be a man, that you may be a man in the full sense of the term, and no ignorant, spiritless yelding. If you chance to get into company with the ladies you need not be ashamed of them, you can talk manfully to them, but never take any liberties, never kiss any of them, and above all things never make any promises, or engagements to any of them. Do not try to win the affections of a girl, before you are old enough to get married, it will cost you more trouble and vexation to keep such affection than it is worth, besides a young man is in need of his time for learning something useful. Never promise marriage to any girl in the world, when you are old enough, marry

without resorting to promises which is a mark of weak and changeable people.

The affections of a young man should be lavished on his mother.

The 2nd danger, what frequently unsexes the young man, and what frequently sends him to the lunatic asylum or the poor-house, is what is called onanism, self-abuse, self-pollution or masturbation. These words all mean the same thing. This is the worst vice that may get hold of a young man. Such is generally contracted from a bad comrade who probably does not know that he is killing himself while indulging in this vice, who probably does not know that he is committing a great sin, and which he is obliged to confess to his priest. Young men avoid such company as you would a serpent, or the poisonous fangs will soon rankle in your flesh.

A depraved, sickly and good for nothing constitution will be the result, condemning you to misery for life. Be very careful about your private person, do not touch yourself any more than is necessary while passing your water, or while going to the privy. Be not so vulgar as to pass your water, where another boy can see you. Leave the private place as soon as you are through with the demands of nature, stay no longer than necessary. While in bed you must not touch the parts of yourselves nor those of your comrade, or the one that is sleeping with you. All such things are sinful and have to be confessed, but the worst of it is that they are the commencement of the vice as heading this chapter, which would bring sure ruin on body and mind.

SIGNS BY WHICH A YOUNG MAN ADDICTED TO VICE MAY
BE KNOWN.

1. The young man will rarely look you square in the face, he feels himself rather depreciated.
2. His actions are vascillating.

3. His eyes assume a sunken and hollow aspect.
4. A certain fold below his eyes will tell the tale.
5. While interested in something, or while laughing he is apt to carry his hands toward the parts.

HOW TO TELL A BAD BOY.

If you find a boy that is disobedient to his parents, that stays out late at night when he is forbidden, and who is endeavoring to persuade you to do the same, you may be sure you have a bad boy, or at all events a corrupted boy, before you. Beware of such a boy and shun his company. Just as touching tar will defile you, just so will his company corrupt you. A boy that does not mind his parents is a fit subject for any vice whatever. Very soon he will smoke and hide it from his parents, and thus deceive them, because making them believe different from what the truth is, is virtually a deception and a lie. The second step towards vice is sneaking about saloons and looking on, until he gradually ventures to the bar, then to the gambling table, then to dishonest acquisition of money and neglecting one's business, and so on until the penitentiary or an early death puts an end to his career. Remember well, a boy not minding his parents, is on the way to perdition. (G. K.)

The second danger besetting the path of a young man is intemperance. "Drunkenness kills more than the sword." "Water may drown the body but whiskey drowns the soul." Indeed I have seen a number of fine men in this Town kill themselves in soul and body in a few years, by hard drinking. W....., M....., M....., Z....., H....., F....., G....., M....., O..... and others. Some are yet living in Town with broken intellects, so that they are wholly unfit for business now, who were once men of considerable intelligence, such as B....., B....., O....., K....., A..... etc. Such are the direful effects of drunkenness, a diseased life and a premature death.

Besides the drunkard is always in want or poverty, he never owns enough to support a family decently, thus his wife and children suffer hunger and do without clothes, so that he may be enabled to drink. Another dilemma the drunkard gets into is that he soon is no longer able to earn any money, he becomes too dull and too lazy for work, and is then lost forever, he can never get up again, he can never reform any more, he is sunk, never to rise again to the surface. He is doomed to perdition; although still alive, he is virtually dead to any thing that is good and manly. Young men beware of saloons, they are death-dealing dens that make their money in a disreputable way, such as a good man would never attempt. Shun such places as you would a den of serpents, poison they will, equally sure. The best way is not to touch beer or wine at all until 25 years of age, and even after that age that man does well and shows good wisdom, that never drinks through his whole life, excepting sickness should require drinks to be used as medicine.

The second danger besetting the path of a young man is ignorance and inefficiency. A young man has arrived at the time when he has to prepare himself for active life when a man. This time is from 16 to 25 years of age. After that his learning days are over excepting he has made himself independent. A young man must hence acquire a broad culture of the mind and a varied business tact to turn his hands to most anything. After acquiring culture and tact sufficiently then the young man must choose a profession for which he is best suited and then concentrate his energies to that one point.

If the young man has let these years of probation pass by unimproved he will be forever doomed, and he can do but very little to remedy his neglect. Very likely he will have to be a drudge, if honest; or if not, a good for nothing loafer and a subject for the prison and the poor-house.

A sunny temper.

A sunny and cheerful temper is like genial sunshine, everybody likes to bask in it. Such a temper is not necessarily one of silliness and weakness, but may be one of harmony and strength, of a well disciplined soul portraying a power behind it that knows how to administer the government. A ruffled temper throws constantly the mire of nature to the surface, for the inspection of the world. By fretting you gain nothing but lose a good deal. Anger if intrusted with the reins of government once, is apt to assume them on the most trifling occasion, and leaves its possessor a mere slave, an automaton.

A calm face.

Moods and manners exert a sort of contagious influence on those around. A face that has its muscles perfectly under control gives us assurance and allures us to remain; it's sunshine sheds light and warmth upon us and we feel happy in it's presence. An uncontrolled countenance, imparts to us a sense of insecurity, we feel that we are not in the presence of a powerful and steady sun, but in the cold light of a changeable moon, we feel a sort of irritation creep over us and should rather take our departure than remain longer.

The face betrays the inward man, and making allowances for dissimulation, we will never find goodness of soul behind a malignant scowl or a wicked sneer.

Light hearted people.

There are persons that look always at the sunny side of things, and their inward buoyancy of spirit finds an outward current in look, laugh and song. These people represent the green foliage of the moral world, sending out it's oxygen to all around. The presence of such people ought to be cultivated the same as shade trees about the house.

Manners.

Good manners can only be acquired by practice. And in order to have them at certain occasions it is necessary to practice them habitually at home and when there is no positive need of them. A coarse rough habit at home, cannot be laid off suddenly before strangers. Home is the school for all the best things.

If the world seems cold to you, kindle fires to warm it.

Keep your promises.

Some amiable people seem to lack the nerve and moral courage to say "No," even when the contrary involves them in an untruth. The result of this looseness of speech and conscience is great vexation and disappointment. The party to whom the promises are made relies upon them.

Confidence is also destroyed in the person who makes the promise, and if he has failed to keep it once, he may fail again. The worst of all, however, is the injury done by the faithless promiser to his own moral principles. We should strictly weigh our words. Strictly interpreted, perhaps our language may not have necessarily implied an absolute obligation; but if such an impression was made, then the injury is done. And that in all transactions it is best, in every sense of the term, to be honest. If a request cannot be complied with, say so.

Life is short.

Life is short, too short for strife;

Put a word of kindness in it,

When there's good that can be done,

Do not wait, but just begin it.

Do not dream of coming days,

All the future overating:

Wherefore trust an idle dream?

Life is short, too short for waiting.

A Short Sermon to My Students.

You are the architects of your own fortunes, rely upon your own strength of body and soul. Take for your STAR, Industry, Self-Reliance, Faith and honesty, and inscribe on your banner, LUCK is a fool. PLUCK is a hero. Don't take too much advice, keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Don't practice too much HUMILITY, think well of YOURSELF—strike out—assume your position. Put potatoes in a cart over a rough road, and SMALL potatoes go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible Determination, with a right motive, are the levers that move the world. Don't Drink. Don't Chew. Don't Smoke. Don't Swear. Don't Deceive. Don't Read Novels. Be in Earnest. Be Self-Reliant. Be Generous—there are TWO SIDES to every BALANCE, and FAVORS thrown in on one side of the Scales are sure to be reciprocated in the other. Be kind and Civil—It is a foolish man that does not understand that MOLLASSES will catch more flies than VINEGAR. Read the Papers—they are the Great Educators of the People. Advertise your Business. Keep your own Counsels, and Superintend your own business. Make money and do good with it. Love your God and fellow Man. Love Truth and Virtue. Love your Country and obey the Laws. Eastman.

